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Of the Church - By the Church - For the Church

Luther League Review

Washington's Inauguration

One Hundred and Twenty-fifth Anniversary

THE inauguration of Washington, on April 30, 1789, of which the one hundred and twenty-fifth anniversary was suitably observed recently, deserves particular notice, inasmuch as in its chief outlines it has served for the precedent to all succeeding inaugurations. Congress had determined that the ceremony of taking the oath of office should be performed in public and in the open air.

In the morning religious services were per-

THE INAUGURATION OF GEORGE WASHINGTON, FIRST PRESIDENT OF THE UNITED STATES, APRIL 30, 1789.

formed in all the churches of the city. At 12 o'clock a procession was formed at the residence of the President, consisting of a military escort and the committees of Congress and heads of departments in carriages, followed by Washington alone in a carriage, and his aide-de-camp, Colonel Humphreys, and secretary, Mr. Lear, in another carriage, with the foreign Ministers and citizens bringing up the rear. The procession moved to the hall of Congress, where Washington alighted with his attendants and entered the Senate chamber. Here he was received by the Senate and House of Representatives. Vice-President John Adams conducted Washington to his appointed seat, shortly after announced to him that all was prepared for his taking the oath of office. Washington then proceeded to an open balcony in front of the house, where was a table with an open Bible lying upon it. On his appearance in the balcony he was received with a most enthusiastic burst of popular applause, which he acknowledged by bowing to the people. Chancellor Livingston administered the oath while Adams, Hamilton, Knox, Steuben, and others stood near the President. While the oath was being administered Washington laid his hand on the Bible. At its conclusion he said, "I swear, so help me God." His administration proved that the oath was sincere. He then stooped down and kissed the Bible. When the ceremony was concluded he returned to the Senate chamber and delivered his inaugural address to the two branches of Congress. He then proceeded on foot with the whole assemblage, to St. Paul's Church, where prayers were read by the bishop, and the public ceremonial of the day was completed.

The occasion was celebrated by the people as a grand festival, and in the evening there was a display of fireworks, as well as a general illumination of the city. The display of enthusiasm on the part of the people was far from rendering Washington overconfident of success in his new position. He was thoroughly aware of the difficulties which would have to be encountered in putting the new government into action, so as to insure its stability and success. The opening of his inaugural address to both branches of Congress gives a clear indication of his views and feelings on taking office. It is as follows:

"Among the vicissitudes incident to life, no event could have filled me with greater anxieties than that of which the notification was transmitted by your order and received on the 14th day of the present month. On the one hand I was summoned by my country, whose voice I can never hear but with veneration and love, from a retreat which I had chosen with the fondest predilection, and, in my flattering hopes, with an immutable decision, as the asylum of my declining years; a retreat which was rendered every day more necessary as well as more dear to me by the addition of habit of inclination, and of frequent interruptions in my health to the gradual waste committed on it by time. On the other hand, the magnitude and difficulty of the trust to which the voice of my country called me, being sufficient to awaken in the wisest and most experienced of her citizens a distrustful scrutiny into his qualifications, could not but overwhelm with despondence one, who, inheriting inferior endowments from nature, and unpractised in the duties in civil administration, ought to be peculiarly conscious of his own deficiencies. In this conflict of emotion all I dare aver is, that it has been my faithful study to collect my duty from a just appreciation of every circumstance by which it might be affected. All I dare hope is, that if in accepting this task, I have been too much swayed by a grateful remembrance of former instances or by an affectionate sensibility to this transcendent proof of the confidence of my fellow-citizens, and have thence too little consulted my incapacity, as well as this inclination for the weighty and untried cares before me, my error will be palliated by the motives which misled me, and its consequences be judged by my country with some share of the partiality in which they originated."

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Bad Bargains

A Sunday school teacher once asked if any scholar could remember an instance in Scripture when a bad bargain had been made.

"I do," replied a boy; "Esau made a bad bargain when he sold his birthright for a mess of pottage."

Another said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third boy observed that "Jesus tells us he makes a bad bargain who loses his own soul in order to gain the world."

Sidelights on Frithiof's Saga

A Legend of Ancient Norway

BY J. B. OAKLEAF.

BECAUSE my parents were born in the land of the Midnight Sun, having heard, as a child, the folklore myths and many things of childish wonder from my parents, I have always had a love for the country where my parents first saw the light of day, and not knowing much about Swedish literature until I had grown to manhood, I had not heard much about ancient Scandinavia. But in the early 80's, having come into possession of a translation of Frithiof's Saga, by Thomas A. E. Holcomb and Martha A. Lyon Holcomb, and who were assisted in their translation by the wife of the late Dr. T. N. Hasselquist, I read the book through several times, and was struck with its beauty, and then desired to read it in the original. I took up the study of Swedish in earnest and mastered enough of the Swedish so that I could read the Saga in the original. The poet Longfellow said one time: "It is worth while to learn the Swedish language, in order to read Frithiof's Saga in the original." If it had not been for Frithiof's Saga, Longfellow would not have written Hiawatha in the meter which he did. The more I read and studied the wonderful Saga, the more I desired to know about it, and I bought editions of Frithiof's Saga whenever and wherever I found them. I then learned that many, many profound scholars had seen the beauty of Tegner's celebrated Saga.

The poem of Frithiof's Saga has been properly called the "Iliad of Scandinavia and its author, Esaias Tegner, is the Homer. This greatest epic work of the Swedish language is adapted from the ancient Norse legend of Frithiof the Bold and Fair Ingeborg, and also from the Saga of Thorsten, both of these Sagas being ascribed to the twelfth or thirteenth century and their original authorship unknown." Longfellow called Frithiof's Saga "one of the most remarkable works of modern times." It consists of twenty-four cantos, each having its own form of stanza, rhyme and measure, no two being alike, showing, indeed, the prolific mind of Tegner. Tegner was a master of all that goes to make up poetry.

Having become interested in the Saga, my collecting hobby took me in tow, and I began buying everything that I could find on Frithiof's Saga, until now I am credited with having the best library of Frithiof's Saga extant. The learned men of Germany were not slow in seeing the beauty of the Saga and what they could do with it in translating it into the German. I am fortunate in having in my possession the original edition of Frithiof's Saga, published in Stockholm, Sweden, in 1825, by H. A. Nordstrom, Tegner having completed the Saga the year previous. The Saga is now found in all styles, some very elaborate, the illustrations being wonderful. Longfellow made a tour of the northern part of Europe in the early 30's, and then became acquainted with Bishop Tegner. Longfellow mastered the Swedish and translated a part of Frithiof's Saga, which appeared in the North American Review in July, 1837. He also translated Tegner's Nattvardsbarnen (Children of the Lord's Supper). Frithiof's Saga has been translated into all the modern languages, the English and the German predominating in the number of translations. There are twenty different English translations. The last and the most complete is that of Clement B. Shaw, A. M., of Chicago, which was printed in 1909, and it may not be out of place to state how he came to learn the Swedish and then translate the Saga. He is a professor of voice culture and is well known in the musical world as an author. One evening he was escorting home a young lady pupil of his, and he picked up from the floor of the street car a scrap of newspaper upon which was printed a poem in the Swedish. He asked the young lady, who was familiar with Swedish, what it was and she read it. He was so struck with the beauty of the musical rhyme that he determined to learn the Swedish, which he mastered, and then read Frithiof's Saga in the original and began its translation. It was through his efforts to get illustrations for his book that he first learned of me, my name having been mentioned to him in a little bookshop in Boston, and he lost no time in becom-

ing acquainted with me and making use of my library, and I consider that I am well paid for the pains and trouble I have gone to in my search for editions of Frithiof's Saga by getting acquainted with Prof. Shaw. He completed his book and made a dummy of same for the printers and the binder, and Christmas, in 1909, he made me a present of the dummy, with the following presentation lines:

"To Mr. J. B. Oakleaf, the man to whom I am the most deeply indebted for assistance and encouragement through the long processes of preparing this work, and who welcomes any Frithiof from whatever source, and however arrayed. I now have the greatest pleasure in presenting these collected proofs as a sincere token of my gratitude which alone is large enough for compensation. Chicago, Dec. 25th, 1909.—The Translator.
Though these pages are more or less gummy,
And some of them brown as a mummy,
I believe no translator
Either did, or will later,
Ever make a Yule gift of his 'dummy.'"

The readers of the LUTHER LEAGUE REVIEW cannot know how much I appreciate the gift. It is the most highly prized book in my library, excepting, of course, the Holy Writ.

Prof. Mohnike, of Berlin, in 1826 issued the first translation of Frithiof's Saga, which was translated into the German, and since then there has been about thirty translations into German. The most prominent of the early English translations is by Rev. William L. Blackeley, of which an American edition was edited by Bayard Taylor, who said in his preface "that there had never been an English Frithiof's Saga which was satisfactory to the Swedes. This is probably owing to the fact that the Swedes have become so familiar with its original measures and so accustomed to its peculiar rhythm that they cannot willingly dispense with any part of the form which Tegner gave it. Several of the metres employed by him were unknown to Swedish readers until they appeared in this poem." An excellent translation of Frithiof's Saga in 1877 was made by Prof. L. A. Sherman, which received the full approval of Dr. A. H. Edgren, Instructor in Modern Languages in the Scientific School of Yale College. Prof. Geo. Stephens, of Copenhagen, rendered an excellent translation of the Saga, which received the sanction of Bishop Tegner. The translations in English, other than those before mentioned, are by Latham, Heckethorn, Muckleston, Baker, Frey, Spalding and others of lesser note. An excellent prose translation, an edition of one hundred copies privately printed, was made by John B. Miller, of Chicago, in 1905, and as the edition was privately printed, there is none to be had, and it ought to be printed in some of our magazines in order to give the benefit of Mr. Miller's production to the public.

In this short article I cannot do more than to just create a desire in the minds of the readers of the REVIEW to get a copy of the Saga and read it for themselves. Esaias Tegner was born November 13, 1782, and when nine years of age, the elder, Esaias Tegner, his father, died. Tegner had stated that he could not remember when he first began to write verse, for as a child everything he thought of or saw became a poem to him. As a young man he was ignorant of every language except his mother tongue and was very fond of the Northern Sagas. "One evening as he and his foster-father were traveling home from Carlstad, and the stars were shining brightly above them, his foster-father, who was a pious man of the good old fashioned school, took occasion to speak of the handiworks of God and of the evident omnipotence and wisdom he had discovered therein. The boy's answer showed a knowledge of the system of the world and of the laws for the motions of the heavenly bodies, at which the old man was astonished (Tegner being then but twelve years of age.) 'How do you know that,' he replied. 'I have read about it in "Bastholm's Philosophie for Olärde" (Philosophy for the Unlearned.) That answer was the beginning of Tegner's college education, for his foster-father made up his mind that Esaias must become a student. In 1811 Bishop Tegner's poem "Svea" received the great prize of the Swedish Academy. In 1824 Tegner was made Bishop of Wexiö, and remained as such until his death, which occurred in 1846. Upon the completion of Frithiof's Saga Tegner became one of the most famous poets of Europe.

In conclusion, I hope that this article will cause some reader to delve deep into Scandinavian literature and learn of the beauty of the mythology and poetry of the North, for it is equal to the classic literature of Greece and Rome.

Germany's Great Field Marshal

COUNT HELLMUTH KARL BARNHARD VON MOLTKE was born in Parchmim, Mecklenberg-Schwerin, October 26, 1800. He was the son of Fritz von Moltke, who was first an officer in the Prussian army and then in the Danish service. Hellmuth von Moltke received his military education largely in Denmark. He graduated from the military academy in Copenhagen in 1818. The following year, 1819, he received a commission in the Danish army. He did not enter the Prussian army until 1822. In 1823-26 he completed his studies at the military academy at Berlin and in 1832 he was assigned to duty on the duty of the General Staff. During 1835-1839 he was on leave of absence, and it was at this time he assisted the Sultan Mahmud II in the reorganization of the Turkish army upon the model and plan of the Prussian army. Events were moving fast, however; in 1858 Von Moltke was appointed chief of the General Staff. William I had determined to raise the German states and Prussia to military states of the first power. Von Moltke immediately began the reorganization of the German army on a large scale. He had the Parliamentary support of Prince Bismarck, the Great Chancellor, then the head of the Cabinet, and General von Roon, the Secretary of War. The organization of the German army was completed in 1863. Then came the era of war and the formation of modern Germany. Von Moltke was the chief strategist in the war of Austria and Prussia against Denmark in 1864; in the Austro-Prussian war in 1866, and in the Franco-Prussian war of 1870-71.

Von Moltke loved music. He delighted in Dickens and the poetry of Gellert and Faust, whole passages from which he could repeat. He delighted in the religious poems of Tom Moore. Many of these he translated into German. One of the most interesting phases of his life was his religion and his faith. He committed his thoughts on this subject on paper year by year, as he returned to Creisau, and took out this paper and read and reread it and made such corrections as occurred to him at the time. It was a very remarkable document. It was as far removed from bigotry and superstition as it was from speculative rationalism. Take this as an example: "The sovereignty of reason is absolute; she recognizes no superior authority. No power, not even that of our own wills, can compel her to regard as false what she has already recognized as true."

On this table lay his wife's Bible. On the first leaf, several of the passages, which were his daily food and comfort, were written out in full. ' Here is one of the things he has to say: "Christianity has raised the world from barbarism to civilization. Its influence has, in the course of centuries, abolished slavery, ennobled work, emancipated women and revealed eternity. But was it dogma that brought these blessings? It is possible to avoid misunderstandings with regard to all subjects except those which transcend human conception, and these are the very subjects over which men have fought and desolated the world for the last eighteen hundred years from the extermination of the Arians, on through the Thirty Years' War to the scaffold of the Inquisition, and what is the result of all this fighting? The same differences of opinion as ever."

His German thrift and business accuracy were seen in the administration of his estate and how he purchased it. There he lived in Roman simplicity and Christian love of friends. He was a hard and strenuous worker, who never rested anywhere. A bed and washstand were the only furnishings of his sleeping room at Creisau. He rose early, wide awake from sound sleep, dressed without a valet, and with little attention to his toilet. He never had more than two suits of clothes. These he wore as long as possible. Thus, in 1891, he boasted of a summer overcoat, made with his own hands in 1857, when he went with the Crown Prince to India, and which, he said, in 1891, was as good as ever. He used to add that it was the only coat he ever had made with a silk lining. He took no luggage when he went visiting; his portmanteau being as bare as General Grant's. He hated luggage. When he was obliged to wear a dress coat on some part of a visit, he would put it on at once, and wear it through the whole visit for several days, and travel back and forth in it. Hunger and thirst were sensations which he hardly knew. He once said: "I was so awful hungry in my youth that I became accustomed to it, and do not notice it now." His moderation in drinking was the same. He was fond of children, and when

(*Continued on page* 15.)

Old Coins

MANY of our readers are interested in collection of curios. Not a few are interested in the collection of old coins. In January, 1914, there was a sale of old coins in London that realized about $9,000. The sale of the valuable collection of Greek and Roman civic and regal coins, in gold, electrum, silver, and bronze, including a few pieces of Judaea, Bactria, and the Ptolemaic dynasty of Egypt, the property of Cumberland Clark, came to an end at Sotheby's the last of January. The total amount realized from the three days' sale was $9,000.

The highest price was $750 paid for a Roman gold coin representing Diadumenian as Prince of Youth, standing between three military standards. It is an extremely fine example of this excessively rare piece.

Another Roman gold coin of Septimius Severus, Caracalla and Yeta, on the obverse a laureate and draped bust of Severus, on the reverse busts face-to-face of Caracalla and Yeta, brought $215.

A coin of Alexander the Great (B. C. 336-323), fine and rare, with head of Athena on obverse and on reverse a Winged Victory holding a naval standard and wreath, went for $150. This came from the Prowe sale held in Vienna in 1912.

Many of our readers who are interested in American coin and who have seen fine collections will be interested in this striking array that has been made recently. Upward of 5,000 coins of the United States and the American Colonies were on exhibition in the building of the American Numismatic Society, New York.

It is the most complete collection of the kind that has ever been shown. It is the first occasion in the history of numismatics that an attempt has been made to illustrate so fully the coinage of this country from the earliest time to the present day.

The Colonial coins were shown. The earliest of them were the issues about the year 1616, of the Sommer Islands, now the Bermudas. There are two "Hog shillings," a sixpence and a twopence. These rarities are from Oshkosh, Wis. While this colony never became a part of the United States these coins are usually included in the Colonial series.

Another rarity is the so called "Good Samaritan shilling" of Massachusetts, struck about the year 1652. The only known set in silver of the "Nova Constellatio" of 1783, the first pattern piece for money in the United States were shown.

One of the most attractive features was the pioneer gold pieces. Among them are no less than fifteen different examples of the $50 slugs. There are also specimens of the coinage of gold carried on by individuals at various times in Georgia, North and South Carolina, Oregon, and Colorado, in some cases with State authority, and in other cases with no authority at all.

From Denver comes a collection of assay pieces in copper and other metals of the Denver mint. There was a fine specimen of the extremely rare half silver dollar of the Confederacy.

In the balance of the society's holdings are the regular United States issues from 1703 to date. The 1849 twenty-dollar gold piece is missing. Only one example, however, is known, and that is owned by the government. There are two specimens of the rare silver dollar of 1804. Only twelve or thirteen others are known.

There are copper cents and half-cents of 1793, the first coins put out by the United States Mint, followed by the silver half dollars and half-dimes of 1794, the gold eagles, or ten dollar pieces, and half-eagles of 1795 and the gold quarter eagles, silver quarter dollars and dimes of 1796. There are issues not only of the principal mint in Philadelphia, but of all the branch mints at New Orleans, Charlotte, N. C.; Dahlonega, Ga.; San Francisco, Carson City, Nev., and Denver. Col.

Of the United States pattern trial and experimental pieces there are no less than 1,300 examples in various metals, including the $50 in copper and $4 or stella. These two denominations were never adopted by the government. There was also an exhibit of curious freak coins, about fifty in number.

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The Spirit of God changes a man. A piece of iron is the same when cold as when heated, and yet it is not the same. The fire that has entered into the iron has worked a transformation. So a person who is filled with the Spirit has received something into his life that transforms him.

How Beautiful

A Serial Story

BY ALVIN.

Chapter I—A Missionary Festival

IT was an ideal day for an outdoor meeting. The June sky was absolutely cloudless, and the rains of the previous day had cooled the air to a delicious temperature. It was also an ideal place for such an assembly. The grass had been evenly cut, all underbrush cleared away; and such branches of the trees as were inconveniently low had been cut off. The grove resembled a carefully kept park, and in a small clearing a stand had been erected for the speakers and seats arranged for the audience. In another similar clearing, not far away, were rude tables and benches for all those who did not care to picnic on the grass. It was the occasion of the annual missionary festival of the Pine County charges, and hundreds of members from the different congregations had assembled to take part in the services. Several noted pastors and missionaries from a distance were to deliver addresses, and the choir of each congregation was to "sing itself proud" in honor of the occasion.

Among those who had come from Rev. Lasell's congregation was Ernest Elmore, a young man of most pleasing presence and noble gifts. It had been the earnest desire of his pastor, and of many of his friends, that he should consecrate himself to the Master's service, but at the present time he felt no desire to enter the Christian ministry. The "call of the world" was luring him on. A man of note and wealth, who was, himself, a foe to Christianity, had made him a tempting offer through which he might hope to reach a high plane of worldly success and honor in a few years. He himself knew that he possessed abilities that would enable him to gain a high rank in any one of a half dozen professions, but at the same time he was unwillingly conscious that the Master had need of him and was hourly calling him to follow Him.

From a little child he had loved the grand old Church of the Reformation most ardently. He held her to be the one and only church built of imperishable gold and precious stones of purest doctrine, on the one sure foundation stone, Jesus Christ. In his early boyhood he had dreamed of a day when he should stand with the beautiful feet of God's holy ministry upon the mountains and bear glad tidings to the sad and weary of earth.

But ever since Judge Tompkins had assured him it were rank folly and a criminal waste of splendid talents for him to enter the ministry he had stood on the borderland between God's vineyard and the world's arena, longing to heed the alluring call of ambition, yet unable to refuse finally the tender, insistent plea of the Master.

On this memorable June day he had driven over to S—— with his pastor, Rev. Lasell, one of the most sincere and wisely zealous men that ever honored the Christian ministry. He was himself still a young man, having been but five years in the active ministry. From the first moment of his acquaintance with Ernest he had felt him to be one called of God for His highest service; and lost no opportunity of urging him to begin the necessary preparation for his destined work. At first the boy had been a willing listener, an earnest disciple, but during the past year he had grown negligent in his attendance on divine service and had steadily declined election to any office in church or Sunday school. Law books had taken the place of theological works, and Judge Tompkins' office was visited oftener than the pastor's study. Yet Rev. Lasell was not ignorant of the struggle going on in the boy's mind, nor did he weary in his prayers to God, nor in his efforts to win Ernest back for the Master's service.

"You will hear some heart stirring addresses today, Ernest," said Rev. Lasell, looking wistfully into the boy's thoughtful face.

"Yes?" was the half questioning answer, rather slowly spoken.

"Rev. Arnot loves his work so sincerely you cannot help feeling, as you listen to him, that there can be no higher calling than the Christian ministry, no sweeter service than Christ's."

"Yes?" was again the half questioning reply, inplying this time doubt that was almost denial.

"You will feel a longing to share his labors, toilsome though they are, among his beloved

mining people, rough, ignorant and very poor, yet warm hearted, eager to learn of Christ, and clinging pathetically to Him, who, like themselves, was poor and heavily laden."

"I thought the miners were now as well paid and as comfortably circumstanced as any other class of laborers," said Ernest with more of interest.

"Some of them are—others not," replied Rev. Lasell; "and Rev. Arnot labors among the second class."

"You will also enjoy hearing Rev. Miller," said Mrs. Lasell, longing to help her husband awaken the old aspirations in Ernest's soul. "Our foreign missionaries, it seems to me, have the harder task; yet is their reward proportionately great. So many years must often elapse, so many self denying men and women must wear the martyr's crown before any apparent harvest is garnered. Yet God is mindful of His own, and in His own good time those who sow in tears shall reap, joyfully, a glorious harvest."

"I wonder *you* did not become a missionary," replied Ernest, turning rather indifferently to look at Mrs. Lasell, then at her husband.

"We *did* desire to enter the India field," said Rev. Lasell, gravely and sadly; "but neither Mrs. Lasell nor myself were considered physically able to undertake the work, and we were compelled to resign ourselves to service in an established congregation. Even a home mission was considered beyond our strength. The spirit was willing, but the flesh was weak," he added, with a brave attempt to smile.

"I am sorry you have been so disappointed," said Ernest sincerely, yet rather absently.

Then, as if wishing to change the subject, he said abruptly: "Do you think Douglass will be elected this fall?"

Hiding his disappointment at Ernest's evident desire to avoid further conversation on religious subjects, Rev. Lasell gave his opinion frankly and freely on the political questions at issue in the present campaign.

On reaching the grove Ernest immediately joined a group of young people who were laughing and chatting under a large maple tree not far from the stand. He was given a very warm greeting, as he was popular among those of his own age.

"You are the very fellow we need," cried Hugh Harris. "Emma has been reading up on missionaries and so forth and setting forth the duty of all us idle and talented fellows to prepare for the ministry. She says there is such a dearth of men that the church cannot supply the home fields, far less the foreign."

"It is true, is it not, Ernest?" Emma appealed to him.

"Yes," he replied slowly.

"When do you expect to begin your studies, Ernest? This fall?" asked Nettie Barlow, pointing at him with a missionary leaflet.

"I do not expect to enter the ministry at all," he replied shortly.

Was he to be confronted by that question throughout the day? But what else could he expect at such a meeting and where almost every one knew him and his one time intention?

"Oh, Ernest!" they all cried in dismay.

"Surely, Ernest, you cannot mean that," asserted Emma.

"Why not?"

"Because you are so eminently fitted for the work. God meant you for His service. He especially endowed you for it. Do you not believe that?"

"Hardly, Emma. I seem to myself to be fully as well fitted for the law or for statesmanship. I might even aspire to the Presidency, might I not?"

"Yes, you *might* win fame and fortune in any calling, but would they pay you for the loss of the infinitely more precious treasures, the golden harvest of souls saved for the Master? 'How beautiful upon the mountains are the feet of him that bringeth good tidings,'" she quoted softly. "Ernest, you may climb the mountains of fame in almost any calling, for you are richly gifted, but can you do so with beautiful feet? Will they not be stained and soiled with the mire of selfishness, honor trampled in the dust, humanity crushed and bleeding, trodden under foot as stepping-stones over which you may climb?"

"You are really eloquent this morning, Emma," he replied, laughing with a lightness he was far from feeling; adding, as he turned away, "I shall not make my final decision for another month or two, though I am almost certain that I shall decide for the law."

As he made his way across the grass to the speaker's stand, some one handed him a missionary leaflet. Half-amused, he read the title, "How beautiful upon the mountains." He quickly thrust it into his pocket, without reading it; and found a seat among a group

of people quite unknown to him. There was but one address in the morning, aside from brief remarks by different pastors of the association; and this address, to his relief, was of such a character that it aroused in him neither any uneasiness over shirked duty, nor any desire for the "beautiful feet," of a minister.

He heard little of what the speaker said, for his thoughts were busy with what Judge Tompkins had said to him the day before.

"You have rare talents, my boy; but you are still young, and need not be hasty in deciding your future. My advice would, of course, be against the ministry, since I have no faith in the Christ of the Christians. But you will, equally of course, decide for yourself in accordance with the sincerity or insincerity of your faith.

"Did I believe as you Christians pretend to believe, that in Christ the Crucified lay the one and only hope of immortal life and salvation, I would spend every second of my life, every atom of my strength, in winning every class and condition of men for Him. I would neither eat nor sleep while there was one unsaved soul within the reach of my influence, until I had left him no shadow of excuse to say, 'No man cared for my soul, I perished ignorant of the great, eternal gift that should have been mine.' You Christians are either criminally careless, or not sincere."

Occupied with these thoughts he heard nothing until a voice, sweet and penetrating, rang into his consciousness:

"I see the nail-pierced hands of Christ,
I hear his cry of woe;
And know He bears this bitter pain
Because He loves me so."

He looked up quickly to see a young woman standing alone upon the platform. She wore a simple gown of some clinging white material and a cluster of red roses was pinned on her breast. The slender white hands were clasped loosely, the dark eyes were uplifted to the cloudless June sky. Her face was not beautiful in itself, but it radiated a wonderful beauty from within—a brightness, a glory of consecrated love. He held his breath, lest he should lose one tone of that marvellous voice:

"'Tis wonderful, 'tis wonderful,
The debt of love I owe
To Christ the precious Son of God,
Because He loves me so."

O how his soul thrilled in response to the singer's deep emotion! Did he not also owe this same Christ the same wonderful debt of love?

"I see Him in Gethsemane,
In sorrow bending low,
The blood upon His holy brow
Because He loves me so."

There rose before his mental vision the cool darkness of the garden, with the lonely figure kneeling under the olive trees, with blood-stained brow. He heard the agonized cry, "Father, if it be possible, let this cup pass from me!" and his soul echoed the singer's words:

"'Tis wonderful, 'tis wonderful,
The debt of love I owe."

Ah, if he, indeed, owed this Christ such a wonderful debt, had he any right to withhold himself from His service? If God had so richly endowed him with such varied talents, was it not that he might the more abundantly serve Him? What would it avail him anyhow—were he to win the best the world can give—and yet lose his own soul? Was Judge Tompkins right? Were Christians insincere, or criminally careless of their duty? Who was this singer with the marvelous voice and angel's face? Was she herself a missionary? Had she learned the heights and depths of Christ's love through His service in some far-off island of the sea? Again the sweet, penetrating voice rang upon the hushed air:

"'Tis wonderful, 'tis wonderful,
The debt of love I owe,
To Christ the precious Son of God
Because He loves me so."

(To be continued.)

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Germany's Great Field Marshal

(*Continued from page* 11.)

past ninety continued his romps with them. He hated flies as heartily as St. Augustine, and, with that distinguished authority, confessed that he did not know why God had made them. He hunted them down in his room, shivering the window glass and pane in his vigorous pursuit. At the dinner table the company were often startled by the sudden crash of his fly flap descending amidst the plates and glasses. He was made field marshal in 1871 and died in Berlin April 24, 1891, one of the most distinguished military geniuses of his time.

The Joy of Junior Life

THE CHURCH DATES.

June 7—Trinity Sunday. During the twelfth century this day began to be observed as the grand climax of the first half of the Christian year.

June 14—The first Sunday after Trinity. The gospel is the story of the pious Lazarus.

June 21—The second Sunday after Trinity. The gospel story is "The Great Supper."

June 28—The third Sunday after Trinity. The gospel story, the sheep and the coin restored.

July 5—The fourth Sunday after Trinity. The gospel story of the mote and the beam.

INTERESTING DATES FOR YOUNG HISTORIANS.

June 8, 1727—The great benefactor, August Hermann Francke, "fell asleep" in Jesus. Halle.

June 11—The day that reminds of Barnabas, the missionary.

June 13, 1525—The marriage of Luther and Katharine von Bora.

June 14—Flag Day in the U. S. A.

June 15, 1215—The Magna Charta of English liberty given by King John.

June 17, 1775—Battle of Bunker Hill.

June 18, 1815—Downfall of Napoleon at Waterloo, in Belgium.

June 19, 68—Death of Nero, the tyrant. 325—Opening of the Council of Nice, where the Nicene Creed was adopted.

June 20, 1530—The Emperor Charles V opened the diet at Augsburg, Germany.

June 21—Summer solstice.

June 22, 1911—Coronation of George V as King of England.

June 24, 1519—The discussion of truth between Dr. Martin Luther and Dr. Eck at Leipsic opened. Day of St. John, "the Forerunner."

June 25, 1530—The great Augsburg Confession read, in German, to the Emperor Charles V. The Lutheran "Independence Day."

June 26, 1526—First diet at Spires, Germany, granting certain privileges to the reformation party.

June 29—Day of Peter and Paul.

July 1, 1863—Opening of the battle at Gettysburg, Pa.

July 2, 1881—The shooting of President Garfield, Washington, D. C.

July 3, 1898—Admiral Cervera's Spanish fleet destroyed.

July 4, 1519—Luther and Eck's disputation. The declaration of American Independence, 1776.

July 6, 1373—John Huss born, and (1415) burned.

Note.—These dates are given in order to suggest the value to our bright Juniors of the reading of history and the preparation of short historic papers on timely subjects. These papers may be inspected by those who are competent and preserved for the use of others.

Boys' Clubs.—If possible, a boys' club should be organized, the object of which is the development of every faculty in the spiritual, moral and physical life of our boys. The programs of this work ought to comprise devotional services, roll call, drills, gymnastics, games of a suitable kind, baseball and other features. Talks to the lads on interesting subjects may be interspersed.

Hints.—Perhaps a card record system for each Junior would be a great advantage, in keeping account of the members. The card might be ruled to show the name, address, date of entrance as member, attendance, offering, birthday, Bible reading, Bible study, punctuality, Topic study, attendance at church, new Junior brought, etc. These cards may be printed in any quantity, and prepared to suit particular conditions by each Junior League.

A large chart, giving the attendance and enrollment, with gilt stars or other devices for crediting each member, may be hung in full view of the League, before the meeting or at the close.

And on this chart space may be left for each boy or girl to sign his or her name. The name held up before the League in the owner's handwriting is a good incentive to fidelity.

Badges and *pins* for membership, for service or for reward are now to be had in every conceivable form, and will prove effective and inspiring.

Certificates of membership in the Junior Department of the League can be very admirably issued, and will prove helpful. Diplomas may be awarded.

An *outing* in which the Juniors, accompanied by their parents and older friends, may join, is capable of being made one of the features of the year.

Birthdays should be remembered in some way.

Luther League Topics

Trinity Week. June 7, 1914.

After the Common School, What?

Psalm 78:1-8.

Daily Bible Readings.

Monday, June 1—Exodus 20:1-17.
Tuesday, June 2—Deut. 4:25-49.
Wednesday, June 3—Deut. 32:1-14.
Thursday, June 4—Ruth 1:1-22.
Friday, June 5—Job 28:1-28.
Saturday, June 6—Eccles. 12:1-14.
Sunday, June 7—Psalm 78:1-8.

Hints to Leaders.

Music, vocal. Prayer. Hymn 51. Responsive reading: Ecclesiastes 12; Proverbs 13. Prayer. Hymn: "A Charge to Keep I Have." 224.

Have brief reports by as many members as possible, previously appointed or pledged, of interviews with men and women of practical experience in business, manufacturing and trades, agriculture, law, medicine, science, politics, engineering, teaching, ministry, missions, domestic life, society, art, music, etc.

Prayer. Hymn 136. Benediction.

There is an old saying, "From the family into the school, from the school into the church, and from the church into heaven." In this case the school must be Christian, else it cannot prepare for the church and for heaven.

The modern trend is, from the family to the common school, from the common school to the high school, from the high school to the college, from the college to the university, from the university into the world, and from the world into—what? The larger portion of our American people scarcely stop long enough to think, after the world, what?

"The historical union of church and school," says an eminent writer on education, "dates back from time immemorial, and the religious imprint left on education has been well-nigh ineffaceable." There was a time when the church entirely dominated the school, but the pendulum has completely swung to the other side, and the school is now dominated by the state. In our own country, at least, the church and religion have been eliminated from the school. There is, however, this consoling feature about this condition, that it helps to keep out not only a large amount of undesirable so called Christian teaching, but may help to keep out also the heathenism brought over from the Orient in these latter days.

It is not the province of this paper to discuss the reason for the elimination of the school from the church; it is enough to know that such is the case. The exclusion of religion from the *common* schools is not so much to be regretted as its exclusion from all those higher up. While the children are attending the common schools they are still under the supervision of the parents. These can watch over them, instruct them, see that they attend Sunday school and church services, and thus help them to Christian knowledge and direct their conduct.

Nor is there so much danger of teachers and textbooks presenting unchristian and unbiblical thoughts in the elementary branches as there is in those higher up in the course, as in philosophy, science and history. It is here that mischief is played by skeptics, rationalists and unbelievers. Hence the question arises, "After the common school, what?" Then science, history, philosophy and other subjects begin, and with them the danger of irreligion. At this stage the character of young men and women is not yet formed. They are at an age when they are ready to accept and believe anything that is new and attractive. Are these young people, then, who leave the parental home and protection, to be sent to schools and be brought under environments which have scarcely a thought of moral instruction, say nothing of Christian religion? Are the young people to have no instruction to form character and regulate conduct? Are they to have no instruction in duty to superiors, celestial and terrestrial? Are the future generations to be allowed to grow up with the idea that they may act as they please without responsibility to God or man? We say, No! A thousand times, No!

If, then, the state schools will not and cannot inculcate Christian principles, who shall do it? There is only one answer. For her own preservation and the welfare of the state the church must not slacken the work of Christian education. She must protest in unmistakable terms against everything that tends to undermine our Christian foundation and principles. The state that does not stand upon the Christian rock and foundation, is like the house built upon the sand, the floods of riotous living and the storms of lawlessness will soon overthrow and demolish it.

The Lutheran Church has always been an educating church. Luther urged upon the princes and rulers to establish and maintain

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by Luther League Review, Box 876, New York, N. Y.

common schools, so that the common people might at least obtain the simple elements of education. But it was not his intention that all Christian instruction should be excluded. Politics and sectarianism have accomplished this. The state has in a large measure lost its conscience, or at least badly seared it, as many municipal and other governments clearly indicate.

In America the Lutheran Church has not been idle in the work of Christian education. Though she has had many obstacles to overcome and has at times appeared slow, she has a long list of Christian colleges and academies.

Passing by her twenty-nine theological seminaries intended especially for the training of young men for the ministry, with property valued at $2,454,000 and endowed to the amount of $1,169,392, she has established no less than forty-one colleges with property valued at $5,772,377 and endowed to the amount of $3,267,267. She has established and conducts no less than forty-nine academies with property valued at $2,126,600 and endowed to the amount of $144,675. Besides these she has ten colleges and seminaries exclusively for ladies with property valued at $1,150,000. These institutions of learning have a corps of 1,135 teachers, who impart instruction to no less than 18,683 students.

The greatest part of this work has been accomplished within the last seventy-five years. Only one college is more than seventy-five years old. All honor to those foreigners who came to this country poor in temporal things, but rich in faith, who began to establish Christian schools for themselves and their children as soon as they came. They have laid a good foundation and it becomes us, a later generation, to build good, substantial structures on that foundation.

These institutions need to be endowed and supported financially by our people in order that they may do the work God has laid upon them. But they need most of all to be filled with the young men and women of our church and homes, who are seeking more than a common school education. No matter how fine the buildings, how efficient the instructors, or how well equipped the institutions, if the young men and women are not found within their walls the institutions can exert no Christian influence over them.

When our boys and girls are looking around for schools higher than the common schools they should examine the list of our Lutheran academies and colleges to see whether they are not able to find there what they need. The parents should be interested in the schools of their church and send their sons and daughters to their own Lutheran schools. Here the spiritual needs of the young will be supplied and the necessity of Christian character, duty and conduct impressed upon them.

Here books whose contents are unchristian and unbiblical, and teachers who scoff at the Bible and look upon the Christian religion as out of date, are restrained and churchliness with all its concomitant virtues is inculcated. These Christian schools are the greatest bulwarks of the state and the church. They will do more for the preservation of any country than fortifications and battleships. They are the salt of the earth. They will train intelligent Christian men and women who fear God, respect law and authority and do good to their fellow men. May many of our Luther Leaguers find their way to our Lutheran colleges and academies and be warm, hearty supporters of the same.

First Week After Trinity. June 14, 1914.

Our Church and the Homeless Children

James 1:22-27.

DAILY BIBLE READINGS.

Monday, June 8—Isaiah 1:6-20.
Tuesday, June 9—Isaiah 58:1-12.
Wednesday, June 10—Joel 3:1-21.
Thursday, June 11—Matthew 5:13-20.
Friday, June 12—Acts 6:1-8.
Saturday, June 13—Romans 12:1-21.
Sunday, June 14—James 1:22-27.

HINTS FOR LEADERS.

Instrumental music. Psalm 23 (read responsively). Gloria Patri. Hymn 167. Prayer by the pastor. Hymn 172.

Scripture lesson, James 1:22-27 (read by the leader). Special music. Remarks by the leader.

Appoint some one to give an account of the orphanage connected with your own Synod. Do this in advance. Appoint some one to prepare a statement of the names, location, value of property, amount of endowment, orphans and synodical connection of the Orphans' Home of the Lutheran Church in the United States. Consult "Luther in All Lands" for this work outside the United States. Have these papers at this time in the program.

Read account in the REVIEW. Read account in the Topics. Hymn 183. Close as in Closing Service in Topics.

The old University at Erfurt, where Dr. Martin Luther spent his first years as a student, and thus laid the foundation for the excellent work which he accomplished by God's help, is now an orphanage. Both boys and girls are kept in it and the same is maintained by free-will offerings.

How really interesting it is to us to know that the founder of our great denomination was always a friend of children and put forth

a special effort to teach them. How happily coincident is this later fact of his training place and the work of the orphanage. From the very inception of the Church's work she has cared for the homeless child. The church of Luther has been one of the greatest factors in leading other large denominations to do their duty toward the orphan child. In this country from the very beginning of her history she has reached out after this class of unfortunates.

She has always believed that the pauper and criminal classes will get recruits from the children of the street, especially if there is no one to care for them. She has never believed in allowing a child to go out into the world unprepared for its battles. She has never conceived that it was necessary for them to go to the lengths of sin so as to be brought up with a serious jar, and converted.

Nay, the training of the young has been a a fundamental which was never entirely lost sight of in all her varied history in this country. So that the care of the homeless child has always been a fundamental in our Church.

Educationally she has aimed to equip the mind with what is necessary to live a clean and useful life. Hence all her orphanages have a good school which trains the mind and develops it for service to man and God. As far as practical there is also industrial training for the young persons who are without the influence and training of the home; suggesting and helping them to prepare for the battles of life. But the real training is the religious. There is an intelligent religious consciousness imparted to them which gives them a place in God's kingdom. Catechetical, Biblical and devotional is the scope of their religious training. The foundation is laid as far as possible to give them a chance to build a superstructure which will honor God and His Christ.

Domestically.—But the home aims to take the place of a father or a mother or both. There must not be so much the institutional as the homelike. Many children bereft of a mother's love in infancy and a father's concern in childhood, crave for the love of some one and the care and concern, natural in childhood. This the orphanage must supply. There must be the impressing of the real association of one child with another, the sharing of labor and trials and the unselfishness which should mark a well regulated home circle. Honoring father and mother must be instilled through the Home in the child's mind, as that home stands in their stead.

Hence there must be much that is valuable to make a useful citizen out of the boy or girl who finds a home in the Church's orphanage. The pleasant relations which should exist between members of a large family should be impressed indelibly on a child's mind.

Socially.—Here there opens up for the Church a wide scope of service. The children in most cases come from the submerged tenth of the social fabric. There is no hereditary influence which may be relied upon to level the conditions socially in which they have lived. Hence the Home comes in for a share of the responsibility of making the child see its obligations to society. The vices of youth must be carefully guarded against, and any excesses to which human flesh is heir should be prayerfully obliterated.

The mingling of the sexes in a certain measure must of necessity occur, but the greatest care is exercised in strictly holding this within the proper bounds.

Life is a complex association of dependence and helpfulness, hence the orphan child must be shown what constitutes "true" religion. That "no one liveth unto himself alone."

The open door of the world's usefulness is based upon a right conception of a Christian social order.

Now the aim of all the Lutheran orphanages is to carry out these principles of Inner Missions. It is hoped that this work of the Church shall be met with the true spirit of Lutherans as it grows on us. There is no doubt about it that it will soon force itself upon our Church as it has for years been felt in the Church of the Fatherland.

Christian men and women, young and old, shall have an opportunity to show their loyalty to their Church, and to express their conviction of the truly practical religion referred to by the Apostle in this text.

Doing it as unto the Lord. "For whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." This will give the work of the care of the orphans a place in your religion which will make it pure and undefiled before God and the Father.

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Children love to sing, and if a *Junior Choir* can be formed it will be useful in more ways than one.

Second Week After Trinity. June 21, 1914.

What Shall I Do with Jesus?

Matt. 27:15-23.

DAILY BIBLE READINGS.

Monday, June 15—Matt. 22:41-46.
Tuesday, June 16—Matt. 16:13-17.
Wednesday, June 17—John 8:46-58.
Thursday, June 18—Matt. 27:54.
Friday, June 19—Heb. 6:4-8.
Saturday, June 20—John 20:24-29.
Sunday, June 21—Matt. 27:15-23.

HINTS FOR LEADERS.

(Hymns, Psalm, Collect—all from Luther League Hymnal. Secure and pass around as many different pictures of Christ as you conveniently can.)

Hymn 50. Psalm 122 (read responsively). Gloria Patri. Scripture lesson, Matt. 27:15-23 (read by the leader). Prayer. Collect (1 and 2), page 14. Hymn 196. Remarks by the leader.

Appoint two persons in advance, one to sum up the statement in the Topics and the other the statement in the REVIEW, and have them presented at this time.

Remarks by some member of the Church Council on Christian Living, also by some teacher in the Sunday school. Then have the pastor tell what Church membership means and involves.

Hymn 193. Closing as in The Luther League Hymnal.

1. *Decision must be made.* Though Pilate tried at least three times to escape the necessity of deciding with regard to Jesus Christ, he could not get away from a decision or shift the responsibility onto other shoulders. He would gladly have dismissed the whole uncomfortable business which was so disturbing to his peace of mind, but it would not be dismissed. He tried to have the Jews handle the case themselves, but they answered that they had no authority over the life of a man. He next tries to shift the responsibility upon Herod Antipas, but he sends Jesus back to Pilate again. Pilate must make his own decision with regard to Jesus. Just so today we must make our own decision concerning Jesus Christ. In a very true sense Jesus stands before each one of us calling upon us to decide, not whether He shall die or not, but whether we will give our hearts to Him or reject Him. Every Luther Leaguer, in fact every one who learns of Christ, sooner or later will have or has had the insistent question of our lesson to answer: "What shall I do with Jesus?"

2. *It must be a positive decision.* Pilate, as you know, not only tried to have others make the decision with regard to Christ for him, but he also tried to compromise. He said, "I will scourge Him and let Him go," thinking that the leaders of the Jews might be satisfied with this half-way decision, but they were not.

Again he tried an appeal to the crowd, thinking that the popular voice might sanction a release when it was known that the man Jesus had already suffered by being beaten, but the angry mob only cries the louder: "Crucify Him! Crucify Him!"

Pilate could not avoid a personal and positive decision. This fact brings us the great lesson that the only decision that will be acceptable, not to a mob, but to God, is a whole hearted, positive decision. It is to be remembered in this connection that the Christ who asks this decision is not merely a historical personage whose name and teaching are to be held in high esteem, but our living Lord and Master, our God who rules the world, and to whom we must some day give answer for the life we have lived. It is a very natural thing to think that we can make a half-way decision with regard to Christ. We will give Him a place in our minds and hearts, and when it pleases us and is to our profit we will do as He asks. Fellow Leaguers, this cannot be done; God will not be satisfied with a compromise. We must decide for Him or against Him. It must be whole hearted, positive and complete decision for Him or none at all.

3. *Decision decides destiny.* Pilate thought to avoid further trouble by delivering Christ to the mob to be crucified. As he did so he said, "I am innocent of the blood of this just person; see ye to it." Then answered all the people, and said, "His blood be on us and on our children." We know, however, that while in a terrible manner the Jews paid for shedding Christ's innocent blood, yet Pilate did not escape. When he decided against Christ he pronounced his own doom. Truly has the Scripture said, "The blood of Christ is a saviour of life unto life or of death unto death." Those who decide against Christ decide against themselves and lose the promise of life, they decide for spiritual death. While those who decide for Christ have the promise of redemption and the assurance of eternal life. It is a most momentous decision to make. If we have not already made it, this hour is the very best time in all the world to do so. There is no better time than the present to answer in the right way the question: "What shall I do with Jesus?"

QUESTIONS.

1. Why could not Pilate avoid a decision with regard to Christ?

2. Why did he decide against Him?

3. Must we really decide for or against Christ?

4. Why can we not be neutral?

5. What is the danger in delay?

Baltimore Lutheranism and the National Convention

BY JOHN C. BOWERS.

BALTIMORE is not only proverbial for its hospitality, it is also proverbial as a city of churches. This fact is of special interest to all Lutherans, for our Church takes high rank among the denominations of the city because of the number and character of our church edifices and the spiritual life and work of our people.

When the members of the National Convention of the Luther League and visitors assemble in Baltimore next September they will find a gracious welcome, genuine Southern hospitality and a homelike atmosphere. They will experience no difficulty in finding a Lutheran church nor will they be subjected to the embarrassing experience of explaining what a Lutheran is. The founding of the Lutheran Church in Maryland followed close upon the German emigration of the eighteenth century, and as early as 1750 the Gospel was preached according to Lutheran interpretation in Baltimore. That was a day of small things for us as a denomination, but it was not despised, and from rather an insignificant and unpromising day has grown a Church that stands second numerically in the State. Now we have more than fifty Lutheran churches in Baltimore and suburbs, twenty-seven of which are General Synod. Representatives of our various churches are planning and looking forward to the National Convention in September. Baltimore has in recent years entertained the General Synod, the Maryland Synod, conventions of our Lutheran women, and it can be expected that all who visit this fine old city of homes and churches during the sessions of the National Convention will go away with blessed memories and a deeper consciousness and finer appreciation of all that it means to be a Lutheran, a Luther Leaguer and to have attended the Baltimore Convention.

"Maryland, My Maryland"

BY REV. G. ALBERT GETTY.

AMONG the courtiers who enjoyed the favor of Charles I of England was George Calvert, a man of brilliant attainments, who had been knighted by James I, and later made an Irish peer with the title Baron Baltimore. This man became a Roman Catholic in consequence of which he lost considerable of his social and political prestige, but retained the favor of his king. Those were troublous times in England and the Roman Catholics were suffering from the intense and bitter feeling which they had drawn down upon themselves. George Calvert conceived the idea of founding a colony in the new world where these oppressed people might worship God in accordance with the teachings of their own church, and he applied to his sovereign for letters patent granting him proprietary rights over the territory now embraced in the States of Maryland and Delaware. Charles I granted his request, but before the charter was issued, George Calvert died. His titled and estates thereupon descended to his son, Cecilius, the second Lord Baltimore, and to him the charter was formally granted in 1632. The first colonists arrived in Maryland two years later. The new colony was named in honor of Henrietta Maria, the Queen of Charles I.

The charter granted to Cecilius Calvert was the most liberal that had ever been given by the English Crown up to that time. It conferred upon the proprietor absolute control of the colony, subject only to the acknowledgment of the royal authority and the annual payment of two Indian arrow-heads. Cecilius Calvert was a man of more than ordinary wisdom, and in his dealings with the colonists adopted a liberal policy. Within a very few years the government of the colony was vested in the free men of the settlement, who in regular assembly had the sole right of initiating laws, the veto power being lodged in the hands of the proprietor. As the popu-

lation increased and the popular assembly became too unwieldly, a representative assembly was formed. One of the earliest acts passed by the Assembly of Maryland, at the request of Lord Baltimore, was a measure guaranteeing freedom of worship to every follower of the Lord Jesus Christ. This became a law in 1649, and led to a prolonged struggle in which the alignment of the contending forces presents one of the strangest pictures to be found in American history. There had been a large influx of English Puritans into the population of Maryland, and these people were bitterly hostile to Roman Catholicism. They sought to overthrow the religious toleration act, and for a time were successful in disfranchising all Roman Catholics and forbidding them to worship in public. In self defense the Roman Catholic party was forced to espouse the principles brought to light by the great reformer of Wittenberg, and to fight for freedom of conscience and worship. The policy of the first Lord Baltimore was finally adopted and the principle of religious toleration became firmly embedded in the political fabric of the commonwealth.

Through the period of her colonial history Maryland enjoyed the benefits of the wise measures adopted by her royal governors, and though the political changes in England were reflected in several outbreaks of civil strife within her borders, and though she suffered as did her sister colonies from the general unsettled conditions which prevailed throughout this western world, yet on the whole her career was peaceful as compared with her neighboring commonwealths. Maryland contributed her part in the French and Indian wars, but because of her protected position, and possibly also because of the conciliatory policy adopted by the early governors towards the Indians, the people of the State did not suffer as severely as did those to the north and the south.

The dawn of the Revolutionary period found Maryland in thorough sympathy with her sister colonies. In 1774 the "Peggy Stewart" sailed into the harbor of Annapolis loaded with tea. The vessel was owned by a resident of the city, and he was promptly waited upon by his fellow citizens, who demanded that the cargo be returned to England. The ship owner refused to accede to this demand, and that night he was seized and taken down to the water front, where he was compelled with his own hand to set fire to the ship. The burning of the "Peggy Stewart" rivals in dramatic interest the famous "Boston Tea Party," and shows how thoroughly the citizens of Maryland were in accord with the universal feeling against England's unjust taxation.

In the Revolutionary War Maryland furnished her quota of soldiers and loyally supported the Continental Congress and its army. In the War of 1812 the British troops invaded Maryland and attempted the capture of Baltimore. It was during the bombardment of Fort McHenry, one of the city's defenses, that Francis Scott Key penned the immortal words of the "Star Spangled Banner":

"Oh, say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?"

Maryland has a history to which her sons and daughters can point with pride. And Maryland, the home of religious toleration; Maryland, with her fondly cherished traditions of chivalry, loyalty and honor; Maryland, far famed for her gracious hospitality; Maryland will accord a royal welcome to the Luther League of America.

—•—

Moody's Infidel Friend

D. L. Moody gives this illustration of the power of prayer: While in Edinburgh, a man was pointed out to me by a friend, who said: "That man is chairman of the Edinburgh Infidel Club." I went and sat beside him and said, "My friend, I am glad to see you in our meeting. Are you concerned about your welfare?"

"I do not believe in any hereafter."

"Well, just get down on your knees and let me pray for you."

"No, I do not believe in prayer."

I knelt beside him as he sat, and prayed. He made a great deal of sport of it. A year after I met him again. I took him by the hand and said: "Hasn't God answered my prayer yet?"

"There is no God. If you believe in one who answers prayers, try your hand on me."

"Well, a great many are now praying for you, and God's time will come, and I believe you will be saved yet."

Six months ago I got a letter from a leading barrister in Edinburgh telling me my infidel friend had come to Christ, and seventeen of his club men had followed him.

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Eleventh National Convention

Baltimore, Md., September 22, 23 and 24, 1914

The National Executive Committee have accepted the kind invitation of the District Luther League of Baltimore and vicinity to hold the Eleventh Convention of The Luther League of America in Baltimore, Md. After conferring with the local committee, the Executive Committee has designated September 22, 23 and 24, 1914, as the time for holding the Convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. Credentials should be signed by the President and Secretary of each organization.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Mr. Paul B. Mattice, Statistical Secretary, Middleburg, N. Y. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Baltimore. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America. Credentials should be sent Mr. Mattice not later than September 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Subscriptions should be made now, and secure the pro-Convention number of THE REVIEW, and also the official Convention Report.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

E. F. EILERT,
Chairman.

WM. C. STOEVER,
President of the Luther League of America.

Luther League Review

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Edited by E. F. EILERT

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Editorial

John Wesley's Rule

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

That is a good rule of John Wesley, and if every one of us practised it the Church would grow, the Gospel of Jesus Christ would be spread, and we individually would be blessed. There are so many shirkers in this world, and it is encouraging to find those who are "steadfast, unmovable, always abounding in the work of the Lord."

Thousands of young people have or are about to become active members of the Church by confirmation—that is, by the renewing of the vows made by their parents, and which they are now of an age to understand and to carry out. And these young people should be made active agents in the work of the Church, not living in name only, but in such emphatic characteristics that every one whom they meet will be led to ask, Whence comes the spirit of these people? We ought to be helpful to them, as well as they to us, in the spreading of Christ's Gospel, as St. Paul did in his various journeys. And not one of those who have assumed these vows should forget those who have not come into the Church or manifested even the slightest regard for religious things. The boy of twelve, who was so much impressed by the ceremony of his admission into active membership, and who was so full of love to his Saviour, looked about him to reach some other soul. The nearest and dearest to him was his father. It was difficult to present the matter to him, but he did, and his father was so much affected that it made him think seriously, and he gave himself, soul and body, to the service of his boy's Master, and helped his boy to do great things for that Master. Why should we not reach out and help others? We have promised; and what does that promise mean? It means faithfulness. Hear what the Saviour said about the man who did not do his full duty: "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

Talking about reaching others. Here is a greeting which the members of a Congregational Church in Iowa sent forth broadcast among those who had no Church home and who needed a helper:

"To all who mourn and need comfort; to all who are weary and need nest; to all who are friendless and need friendship; to all who are homeless and need sheltering love; to all who pray and all who do not, but

ought; to all who sin and need a Saviour; to whosoever will come, this church opens wide the door and makes a free place to worship God, and, in the name of the Lord Jesus Christ, says to every one, Welcome!"

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In a Western country town the boys of a certain church resolved that they would do something to increase the attendance at its services, and they made a call at the hotels in that place on Saturday evenings to encourage the attendance of the guests at their services on the following day. In another church they provided a plain supper on Sunday evening to make the traveling men feel at home, and to enter into their service. There are many ways in which people can be reached, and we should look about us to see what is the best way to make others know what religion means to us and to all men. St. James has put it in these words: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

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We have the word of the Lord teaching us how to love, first, by loving our Lord, and, second, by loving our neighbor as ourselves. If we are to succeed as professors of the Gospel, then we must be "doers of the word and not hearers only." And we must also remember that "Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

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Leaguers, Support the Review!

Every member of the Luther League owes it to himself as well as to his fellow Leaguers to support the REVIEW by subscribing and paying for his year's issues. Only in this way can the REVIEW be continued and its helpful ideas be available for the use of the Leaguers in their work.

It is "pennywise and pound foolish" for any League or group of League workers to try to economize in this direction. In the first place it is a handicap to the workers themselves not to have the REVIEW in the hands of every one. Those who do not read it are out of touch with the organization and the rest of the workers. They miss the information about others' successes and failures. They do not benefit by the experience of their fellow workers. If, on the other hand, every member of the League were receiving his own copy of the REVIEW every month, he would be able to read it at his leisure, make a careful note of the plans and methods used with success by workers in other societies, and perhaps to avoid a loss or waste of time and effort on some experiment tried by some other League and reported in the REVIEW as a failure, complete or partial. There is not the least doubt that regular and careful reading of the REVIEW, including the news reports, adds much to the strength of the Leaguer's effort and contributes largely to his success.

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But there is also another side to this question. This is the REVIEW's side. The REVIEW exists for the purpose of giving out the information the Leaguer requires. In order to exist the REVIEW must have sufficient income to maintain itself. One source of income is from the subscriptions. Indirectly the income derived from the other source, namely, advertising, is also dependent upon subscriptions, because makers and sellers of church goods will advertise only in papers which have good circulations. So the only way to maintain the REVIEW is to keep up its subscription list. If its subscription list is not maintained at a reasonable mark the REVIEW cannot live. Or if its subscription list is allowed to fall below a certain definite number it cannot give service of the desired quality. It is, therefore, a mistaken economy to "save" your fifty cents and depend upon your neighbor's copy of the REVIEW for your access to the information it prints and the help it supplies. Your fifty cent economy deprives the REVIEW of that income, which, added to the half dollars that ought to be coming in from the pockets of other Leaguers who are reading a neighbor's copy, or a copy subscribed for jointly or in

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common, might be helping to add value to the REVIEW, in which added value you, as a subscriber, would share.

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Leaguers who are getting the benefit of the REVIEW without paying for it should take due account of this patent proposition—if everybody were to do as you are doing the REVIEW would soon starve to death and be wiped off the Luther League map. It follows, then, that you are getting value without doing your share to create and maintain it. You are appropriating something that really belongs to other people and for which you have given no return. Remember, the paper and the ink that go into the REVIEW do not constitute its real value. Its real value consists of the ideas that appear on its pages in the form of printed words. Of course, after you have read the borrowed copy, you return to the owner the paper with the printer's ink upon it. You have returned *his* "property." But how about the *ideas* which the REVIEW spent money and energy to get or to evolve? Did you return those? No, you kept those ideas for your own private use. But you shirked your obligation to do your little fifty cent part of the work of maintaining the paper whose value to you is proven by your borrowing it. This is just as surely beggary as is the act of soliciting free food from door to door.

Stop this religious literature mendicancy, and begin moral and mental self support. Subscribe and pay for the REVIEW, and enjoy it as you do your daily meals in contrast with the man who begs them. This is not only honorable and right—it is *wise* also.

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The Call Sounding from Japan

There is an impression that Japan is largely evangelized. As a matter of fact, fully one-half of the people are entirely without the plans of any Christian church. There are 172,538 people to every Protestant minister who is at work in Japan. Wonderful progress has been made and Christianity is now officially recognized. The teachings of the Gospel have had a much wider influence than bare figures can estimate. Even Buddhism has profited by the contact with Christianity and is seeking to impart to its deadness some of the life of Christianity by organizing Buddhist aid societies, Buddhist Sunday schools and teaching its children to sing "Buddha loves me." However, the single instance of the tragic suicide of the great hero of Port Arthur, Admiral Nogi, and his wife, gives sufficient evidence that the influence of the old heathenism, which proclaims the emperor a god still has tremendous power in Japan. The Admiral and his wife, unwilling to be so lacking in devotion as to continue to live after their emperor was dead, and wishing to have their spirits accompany his, committed suicide, and Japan glorified the act and deified the actors.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Now that the spring and summer are before us, no doubt many pastors and laymen are contemplating trips to or through New York. The undersigned would be glad to have them all make the Hospice their headquarters.

No doubt, also, there are many young men here in the city or who plan to come who should be directed to us. Every now and then the writer comes across a young man who would have made his home here much sooner if his pastor had directed him properly, and if he had known of the Hospice. The co-operation of all is requested. A letter or a postal bearing the name and address will be of great help.

The Director, Paul C. Holter, at the Hospice, 2040 Fifth avenue, New York City, will be glad to be of service and assistance to all visitors and strangers.

Buffalo.

—The fiftieth anniversary of St. John's Orphans' Home was celebrated at St. John's Church on March 22, the addresses of the occasion being delivered by Rev. J. A. W. Kirsch and Rev. Dr. F. A. Kaehler. In connection with this service, the new inner missionary for the city of Buffalo, Rev. Walter Krumwiede, was formally installed.

St. Paul.

—Rev. A. J. D. Haupt, D.D., formerly of St. Paul and Pittsburgh, has accepted a call to this city as director of social service work under the auspices of the League of Protestant Workmen. His successor at Albert Lea will be Rev. L. W. Steckel, of Plattville, Wis. Both Dr. Haupt and Rev. Steckel are very well known in Luther League circles.

Canton.

—Trinity Church, Rev. Frank Heilman, pastor, on Easter Monday voted unanimously to support an American married missionary in India at the rate of $1,000 per annum. A few months ago this same church voted $2,000 for a missionary sanatorium in India. Both of these are special gifts and in addition to the regular missionary offerings.

The new $16,000 Church of Zion's Church, Canton, Ohio, Rev. C. D. Besch, pastor, was consecrated on March 8.

General.

—A son was born on April 16 to Mr. and Mrs. Eugene A. Hieber, of Utica, N. Y. Mr. Hieber is the president of the Luther League of New York State.

—More than $60,000 was bequeathed to Wittenberg College at Springfield, Ohio, by the late Alexander More, of Pleasant township, Ind. The announcement was made in chapel by President Charles G. Heckert, D.D., on April 15. The estate is mostly in farm land. With the addition of this sum a large number of scholarships can be established at this Lutheran institution, and deserving men and women aided through school. Not more than 3 per cent. is to be charged for the loan of the money, with the privilege of paying it back within ten years. Any one wishing to take a classical or scientific course will be eligible to a scholarship.

—An attack by bandits was made on the Norwegian mission at Lao-Ho-Kow, China, on March 10, when Dr. T. J. Froyland was killed and Rev. O. M. Sama was severely wounded. Both formerly lived at Minneapolis, Minn., and attended Augsburg Seminary.

—The Orphans' Home at Waverly, Ia., recently received a bequest of $200 from the late Fred Gauger, of Dike, Ia.

—Rev. J. W. Horine, of Philadelphia, has been elected by the Board of Publication of the United Synod of the South as the manager of their house and editor of the Lutheran Church Visitor, vice Rev. William H. Greever, D.D., resigned.

—The Orphans' Home of the Augustana Synod, at Joliet, Ill., was remembered in the will of Mrs. Caroline Johnson with property to the value of $1,500 and $200 in cash.

—Dr. T. C. Wyche, a member of the Lutheran church at Prosperity, S. C., suffered a paralytic stroke several weeks ago while presiding in the House of Representatives, of which he was elected Speaker pro tem. during the recent session of the South Carolina legislature. He is now convalescing.

—By the will of the late Peter Seibert, of Allentown, Pa., a sum estimated at $50,000 is bequeathed to Muhlenberg College.

—Mr. and Mrs. W. A. Counts, Little Mountain, S. C., will give $1,500 toward the Y. M. C. A. hall, Newberry College, to be known as the "Karl Counts Memorial" in memory of their son, who died last fall, while a student at Newberry.

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What Are Some of the Luther League's Opportunities?

BY MISS EDNA S. JOHNSON.

ONE of the greatest opportunities given to the Luther League is that of educating the young. I do not believe there is a task more vital in the temporal world than the teaching of the children and young people. In their hands lies the destiny not only of our town, city, state and nation, but also that of the Church and of the immortal soul.

Without Christian training we shall find that we as a nation will share the fate of Rome, Athens, Jerusalem and innumerable others, and need only to turn our eyes back to Egypt, the oldest civilized nation of the world, who ruled the then known world by its own people, but because they would not follow God, their leader and king, they are now ruled by a strange hand. And glance at its background, the highlands of Abyssinia, and of great black Africa, second in size of all the continents of the globe. Not only black as a race, but black in the darkness of heathenism, knowing nothing of the Christ who came to save them from their sins, the devil, the world, and their own flesh.

But turn again to the question of opportunities for the Luther League. If we have Christian education we can be missionaries. If you do not feel brave enough to go to the wilds of Africa, work in the wilds of the United States, in the wilds of your own city, in the wilds of your own heart. This opportunity will without fail guarantee another opportunity which comes with mission work—that of leading a precious soul to its master, its owner. May we all be leaders, and may there be written on that banner of black, red, white, blue and gold, "Jesus, teach us to pray!" We win by co-operation with God through prayer. Through his guidance we can see opportunity and win.

Site of Tower of Siloam

Excavators at Jerusalem have unearthed some interesting remains of Bible times, according to recent announcements. News comes that the scientists at work in Jerusalem, beside other interesting discoveries, have found the foundations of the tower of Siloam. This was the tower concerning which Jesus is quoted in Luke 13:4, as saying: "These eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?"

The excavators, it is reported, have "discovered a long, well-cut Greek inscription, which speaks of the presbyters and fathers with Simonides, laying the foundation of the synagogue, the baths and caravansary. These baths and the foundations of the synagogue are exposed. They have found the base of a circular tower, which may well be that of the Tower of Siloam, spoken of by Christ.

"They have found also a conduit leading from the spring. That seen by Schinck in the nineties, wrongly thought to have been the oldest, is now shown to be above the spring."

Comment seems unnecessary. Certainly it is gratifying to find confirmation to the truth of Scripture out of the buried and storied past. God has in these finds silent witnesses to his truth.

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SEND IN THE NEWS. —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

—The annual New York State Luther League Convention will be held in the First English Lutheran Church, Schenectady, on May 26, 27 and 28, 1914. Schenectady needs no advertising, as its fame is world wide. Here are located the mammoth works of the General Electric Company, the world's largest electrical plant; approximately 17,000 hands are employed in its shops and offices. The American Locomotive Company also has a large shop in our city.

Schenectady is beautifully located in the Mohawk Valley. Its drinking water is unexcelled for its purity, and is one of the chief

factors in making this city one of the healthiest in the State.

Our church is centrally and happily located within three minutes' walking distance from the city's center. The church itself, though of moderate size, is of exceptional beauty.

Our Luther League has a membership of sixty. Vesper services are held weekly at 6.45 and business meetings once every month. The society is very active. We also have a Junior League of thirty-two members. This was organized about one and one-half years ago. Our congregation feels very proud of the oncoming generation. We expect our Juniors to be very much in evidence at the State convention.

It is our purpose to make the 1914 convention a pronounced success. Any suggestions to assure this are welcomed.

Delegates will be met at the station by members of our League wearing a badge of the Luther League colors. Delegates will kindly approach these members of the reception committee and be guided to the church. An information bureau will be maintained; writing materials, postcards, stamps, etc., will be on sale at the church. Subscriptions for the Luther League Review and orders for the convention picture will be taken.

We are considering having our very efficient and obliging Ladies' Aid serve dinners and suppers in the church during the convention. These meals can be served at very reasonable prices. All delegates who would favor such a plan are requested to so state.

A list of desirable hotels and private rooming houses will be found at the church. All delegates are requested to report there immediately upon arrival.

Luther Leaguers, get busy. See that your full number of delegates are present at this convention. Don't stop there, but bring your entire society if possible.

All Leagues who expect to have delegates present at this convention are requested to instruct these delegates to write the Schenectady League, giving names, address, time of arrival, length of stay, accommodations desired, etc. We hope to accommodate some of the delegates in the homes of various of our members. Bring Junior Luther League delegates; our Juniors will gladly welcome Junior delegates.

Write now, so that we can make all arrangements. Don't miss the banner convention of the New York State League.

Address all letters to

O. F. Kraetschmar,
11 North Wendell Avenue,
Schenectady, N. Y.

New York City District.

—On the evening of Thursday, April 23, the Port Chester Luther League and the Tarrytown Luther League were the guests of the White Plains Luther League, under whose auspices a rally was held in their commodious little church. The church was taxed to its utmost capacity by the visiting Leaguers. Refreshments were served, games were played, addresses were delivered by the pastor of the church, Rev. F. C. G. Gille, who in the name of St. Matthew's welcomed the visitors, and by Rev. John Kopp, of St. Paul's, Port Chester. These Leagues will meet again at some future date in a rally at Port Chester.

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Rhinebeck District.

—The Junior Luther League of St. John's Church, Hudson, Rev. H. D. Shimer, pastor, has presented to the church a very handsome individual communion set, which was used for the first time on Easter Sunday.

Mohawk Valley District.

At the regular meeting, on April 6, ten new members were received by the Luther League of St. Paul's Church, St. Johnsville, Rev. B. E. Fake, D.D., pastor.

PENNSYLVANIA

Philadelphia District.

—On April 20 a very enjoyable and successful reception was given by the Luther League of St. John's Melrose Park, to the fourteen newly confirmed. An excellent program of vocal and instrumental music, including the mandolin and banjo, was rendered by members and friends of the League. The confirmed Junior Leaguers were also invited guests. The attendance was large. St. John's Leagues are doing splendid work for the church and the young people of the community. It now numbers more than fifty active members. The League gave $25 as an Easter gift to the church.

On April 22 a "magic entertainment" was given under the auspices of the Junior Luther League before a large audience. Fifteen dollars was given by the Juniors as an Easter offering to the church. The Junior League now numbers more than thirty members. The president is Mr. Howard Bunn.

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Allentown District.

—The regular monthly meeting of the Executive Committee of the Allentown District Luther League was held in St. John's Lutheran Church, Allentown, Pa., on May 4, 1914. A good attendance was had. The Extension Committee reported organizing a new League in Christ Church, Freemansburg, Pa., and one in St. James Church, Allentown. They expect to organize several more in the near future. The District Leagues expect to have a good attendance at their rally, to be held in St. Michael's Church, Allentown, on June 2, 1914. They are also making arrangements for the annual picnic, which is to be held at Central Park, July 14, 1914. A large attendance is also hoped for on this occasion. The matter of Luther League Hall of Muhlenberg College, Allentown, was taken up and discussed. Treasurer reported having received liberal contributions from leagues throughout the district, toward Luther League Hall. The next meeting of the executive committee will be held in Christ Church, Easton, Pa., on July 6, 1914.

—The Junior Luther League of St. Stephen's Church, Allentown, Rev. H. A. Kunkle, pastor, gave the service "Little Builders." Paul Wint is president, Edna Stoudt secretary. The Luther League on the same evening, March 24, conducted an "Evening with Melanchthon." The speaker of the evening was the Rev. C. K. Fegley, pastor of St. James' Mission, Eleventh and Tilghman streets. Charles L. Wagner is president, Florence Koch, secretary. Both Leagues are in a flourishing condition.

—The Luther League of St. Stephen's Church entertained the associated Luther Leagues of Allentown April 16. There was vocal and instrumental music and addresses by Mr. David Bucks and Mr. Ralph Bieber, of St. Stephen's League, both of whom are at Muhlenberg College. After the addresses there was a fine "social hour" with refreshments.

Berks County District.

—The eightieth quarterly convention of the Berks District was held at Friedensburg, the Rev. H. W. Fitting, pastor, on Thursday, April 16.

At the morning session the devotional exercises were in charge of the Rev. M. L. Zweizig. The reports of committees and officers were called for by the vice-president. Mr. Edward Nyce. After the business, the topic of the morning, "Faith Without Works Is Dead," was discussed by Rev. M. L. Zweizig, of Reading, and the Rev. W. F. Bond, of Shamrock.

The devotional exercises of the afternoon were conducted by the Rev. A. M. Weber, of Boyertown. "The Local League" was the general topic of the afternoon discussed under six heads. "The Individual in the League" was ably presented by Miss Emma N. Fritz, of Boyertown; "The Devotional Meeting," by Mrs. H. Y. Yocom, of Grill; "The Business Meeting" was discussed generally, in the absence of the speaker; "The Social League" was the subject of a paper read by Miss Ethel Yost, of Birdsboro, which paper was prepared by Charles S. Rhoads; "The League and the Church," by Mrs. Heffner, of Gouglersville; "The League and the District" was discussed by the house in the absence of the speaker.

The devotional exercises of the evening were conducted by Rev. H. W. Fitting, of Frieden's Church. The address of the evening, "Let Your Light Shine," was delivered by the Rev. Dr. R. W. Hufford.

The July convention will be held at Kutztown.

Greensburg District.

—The Luther League of the First Church, Rev. A. L. Yount, D.D., pastor, recently added seventy new members to its roll, and now has one of the largest and most flourishing societies in the State.

Pittsburgh District.

—The Forty-fourth Convention of the Pittsburgh District Luther League will be held in Leechburg, Pa., on Tuesday, May 19. The theme of the convention will be "The Young People and Their Place in the Church." The address of the evening is to be given by the Rev. G. W. Engler, D.D., of Pittsburgh.

OHIO

—The nineteenth annual convention of the Luther League of Ohio will be held Wednesday and Thursday, June 24 and 25, in the First Lutheran Church, Rev. A. J. Hall, pastor, Columbus. From all indications it will be a splendid convention. The program contains many

Explanation of

The Common Service

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No question concerning our Services remains unanswered.

In the preparation of this Explanation the Standard sources have been consulted. Whatever seemed well adapted to explain the meaning and the connection of the several parts of the Service of the Church was freely used.

The book is 6¼ by 8½ inches, printed in red and black, the portions from the Church book being in red, while the Explanation portion is in black, on fine Oxford laid paper with wide margins. It is to be had in two styles of bindings.

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important subjects of interest to Lutheran young people. Several speakers of national prominence have been asked to deliver addresses on subjects that you should not fail to hear. The Luther League of the First Church, Columbus, is making great preparations for the entertainment of their guests and extends a royal welcome to members and pastors of all denominations of Lutherans of Ohio to come and help make this convention one of the largest and best gatherings of Lutheran young people ever held in this State. Make your plans now to be there.

—The spring conference of Canton District No. 6 of the Luther League of Ohio will be held in the Lutheran Church, Wooster, Ohio, Rev. Bowers, pastor, on May 30.

The executive committee has planned a very interesting and helpful program for the three sessions. The address of the evening will be given by Rev. Paul W. Koller, of Mansfield, Ohio.

—On Thursday evening, April 30, Wittenberg College Glee Club and Orchestra, of Springfield, Ohio, appeared at Collingwood Hall, Toledo, Ohio, under the auspices of Glenwood Avenue and St. Matthew's Luther Leagues. A large and appreciative audience was in attendance and the program was thoroughly enjoyed by all. An informal reception followed the concert.

INDIANA

—The St. Luke's Luther League of Logansport gave a play and the proceeds are to help in the entertainment of the Luther League convention which is to be held there in June. This League is also having a contest for new members, which closes this month.

—The Luther League of St. Mark's, of Batesville, gave a public entertainment for the benefit of their church, which was successful.

—The Luther League of St. Peter's Church, Camden, Rev. Morgan L. Webb, pastor, has started an altar fund for the church. Thus far they have put aside $53 for this purpose. Easter morning the League held a sunrise prayer service, using the regular topic assigned, "The Third Day He Arose." Mrs. M. L. Webb, the pastor's wife, conducted this service. The attendance was large.

—The Luther League of St. Mark's Church, Indianapolis, has gained seventeen new members in the last six months, making a total active membership of forty-eight. Fifteen new subscriptions to the Review were sent in and the reading course introduced. The League has $100 in a new building fund for St. Mark's new church and is also preparing to give a play entitled "Back to the Country Store."

—The Lutheran Church at Gary, Rev. Dwight P. Bair, pastor, has an active Luther League with a membership of thirty. This society is only a little more than one year old.

ILLINOIS

Chicago District.

—The Luther League of Chicago held its first quarterly delegates' meeting for 1914 March 16. There were 102 delegates, representing twenty Leagues, and a number of visitors present. The North, West and South Side District Leagues reported active efforts for general rallies in May. The banquet committee announced that plans had been completed for the annual banquet on the evening of April 29 at the Auditorium Hotel. The Lutheran Ministers' Association is co-operating with the League in arranging for this banquet. The June delegates' meeting will be held at Hope Church, Monticello and Iowa streets.

—In Grace Church, Woodstock, there is a Luther League a year and a half old, with forty-two members enrolled. Although until recently the League had no more than twenty-five members, it has gathered since its organization about $250 for various purposes, and has now pledged $150 toward building a basement under the church. The League studies the Topics Sunday evenings. A reception was given to the newly confirmed on April 23. Nine members received at the last meeting before this report was written, and ten new names to be proposed at the next meeting, gives an idea of the growth this League is having. The officers of the Luther League are: L. C. Young, president; Emery Kirkman, vice-president; Ethel Wienke, secretary; Albert Riedel, treasurer.

—The annual banquet of the Luther League of Chicago held at the Auditorium Hotel, Wednesday, April 29, was the most successful and interesting event of its character ever held by this society. Over 250 members of the Chicago Leagues took advantage of this occasion.

The program was full of Christian and patriotic spirit. Mr. David N. C. Astenius, ex-president of the Chicago Luther League, entertained the gathering first with humor and then with good material for thought.

Miss Minnie Languth made a very impressive and interesting address on "The Success of One League," wherein she vividly described the necessary characteristics for a successful league: (1) Perseverance; (2) Loyalty; (3) Sociability and (4) Fellowship.

The Rev. T. F. Dornblaser, D.D., whom the toastmaster introduced as the "Grandaddy of the Luther League of Chicago," followed with a talk on "The Luther League, the Color-guard of the Lutheran Church of America." In his remarks Dr. Dornblaser stated that the Lutheran Church of this country depended largely on the stand taken by the Luther League. He laid particular stress on the colors and impressed the necessity of loyalty to the colors and the Lutheran emblem. He said that the colorbearers will bring success or defeat to the Lutheran Church and demanded that if necessary we fight to the very death for the banner and colors of our church. The Luther League speaks in one tongue and this organization will be the means of bringing unity to the Lutheran Church and then will bring the Lutheran Church to the front, placing it first instead of third in this country. God speed the day when this will be accomplished.

Another address on the beauties of nature and local colors was made by Hon. Jens Jensen, one of the best landscape gardeners in this country. Mr. Jensen stated that this society of good Christian young people would certainly become na-

ture enthusiasts if they would hold a meeting now and then in some pretty out-of-door spot.

Louise Moe Peterson added to the evening's pleasure with two vocal solos. The banquet was one of those events which help the Lutheran Church maintain its high Christian standard, and which bring to Lutherans the truest pleasure.

KANSAS

—The third annual convention of the Luther League of Kansas will be held in Trinity Lutheran Church, Rev. E. E. Stauffer, pastor, Lawrence, Kan., May 13, 14 and 15, 1914.

NEBRASKA

—Rev. Charles H. Day, the newly installed pastor of our church at Nebraska City, is organizing a Luther League among his young people.

—The Luther League of the First Lutheran Church, North Platte, Rev. C. B. Harman, pastor, has recently elected: President, Miss Thea Hansen; vice-president, Miss Helen Minshall; secretary-treasurer, Miss Gladys Bird; organist, Miss Margaret Mettin.

SOUTH DAKOTA

James River Valley District.

—On March 14 and 15 the District League of the James River Valley held its tenth annual convention at Bristol, S. Dak.

Many delegates gathered at the hospitable little city. There were representatives from Leola, Hecla, Bath, Sisseton, Webster and from the two Aberdeen Leagues. From some of the larger leagues there were as many as twelve members present. The general enthusiasm of our young Luther Leaguers prevailed.

The meeting was opened with devotional service conducted by Rev. Glesne. In the absence of the president, Mr. E. Haacke, the meeting was presided over by the vice-president, Mr. Carl Hunstad. An address of welcome was delivered by Rev. Hafstad, the local pastor.

Application for the admission of the Leola League was made and this League was gladly welcomed.

The afternoon session was opened with devotional service by Rev. Kraushaar. The report of credentials committee showed that seven Leagues were represented by twenty-two delegates and about as many visitors. The nominating committee made their report next. For president they nominated Mr. C. E. Hunstad; vice-president, Miss Lillie Bengtsson; secretary, Miss Erna Rehfeld, and treasurer, Mr. Martin Wist. These officers were elected by having the secretary cast the ballots.

Webster, Sisseton and Bath extended invitations for the next convention. The invitation of Bath was accepted.

A very helpful and inspiring paper was presented by Miss Lillie Bengtsson, of Sisseton, on "The Real Aim of the Luther League." The discussion of this paper was led very ably by Mr. Herbert Melcher. Many helpful suggestions were brought out in discussion, among them how to increase the leaguer's interests in the spiritual side of the League work; how to increase membership; how to keep the young people in the church after confirmation, and how to keep the social side from becoming dominant and overshadowing the true spiritual aim of the League.

The evening session was opened in the customary manner by Rev. Haag. Miss Sadie Valentin, of Aberdeen, was elected with Miss Marvick, of Sisseton, as alternate delegate to the State convention.

The paper of the evening on "The Work of Men in Missions" was given by Mr. Ben Kvam, of Aberdeen. This paper brought home to all how necessary and important it is that all obey the command of Christ: "Go ye into all lands, etc."

Rev. Kraushaar opened the discussion of this paper. He was followed by Rev. Glesne. It was strongly urged that all men, especially those who had even the smallest inclination along this line, consider well this field of work. Many are needed and in comparison only few respond.

Sunday morning regular services were held, President Bunge, of Eureka College, delivering the sermon in a crowded church.

The afternoon session, which found many newly arrived Luther Leaguers and visitors from Aberdeen and Webster, among whom was our State president, Mr. Berdahl, was opened with the reading of Scripture and a hymn, after which was read a paper, "Work of Women in Missions," prepared by Miss Marie Hillaboe, of Aberdeen, and presented by Miss Clara Oyhus. This paper called forth many suggestions after the discussion had been formally opened by Miss Erna Rehfeld. Rev. Bunge showed us the work of the deaconess and what a truly beautiful and purposeful life this is. The second paper of the afternoon was given by Mr. Thorwald Dittmanson, Webster. His theme was "Recruits for Mission Work." He urged young men and women who have the necessary gifts to enter the ranks of the Lord's workers. The discussion was characterized by intense interest.

After the opening of the evening session and the acceptance of the report from the committee on resolutions, Rev. Kraushaar addressed the convention, following the idea brought out in the afternoon on the necessity of missionary work, foreign and at home. Next Mr. Berdahl spoke very earnestly and forcibly on the same topic. He was followed by Rev. Bunge, who spoke on "Christian Education."

The convention closed with all participating in the animated singing of the Luther League Rally Hymn.

IOWA

—The joint session of the tenth annual convention of the State Luther League of Iowa and the eighth annual convention of the Eastern District of the Luther League of Iowa is to be held on May 14 and 15 at the Trinity Lutheran Church, 115 South Central avenue, Burlington, Ia., Rev. S. M. Lesher, pastor.

Each League is entitled to a delegation of two members to the State and five members

to the district convention, and as many visitors as can possibly come. The Burlington Luther League will provide entertainment for all delegates. Please let Miss Nettie Nielsen, 806 South Ninth street, Burlington, Ia., know how many delegates your League expects to send, that they may provide for sufficient entertainment.

With Dr. H. D. Hoover, president of Carthage College; Rev. C. A. Sundberg, of Ottumwa, Ia; Rev. E. H. Gilmer, of Princeton, Ia., each for an address, and Rev. L. M. Kuhns, of Omaha, Nebraska, secretary of the Executive Committee of the Luther League of America, to conduct the Question Box, and with your co-operation, this will be the most successful convention ever held by either of these organizations.

Rev. P. H. Heisey, president of the State League, North Liberty; J. L. Berger, president of the Eastern District League, Cedar Rapids, Ia.

—One of the active Luther Leagues in this State is that affiliated with our church at Muscatine. In the absence of a pastor, the young people conducted the service on Good Friday evening.

NORTH CAROLINA

—A Luther League was recently organized in the church at Mount Pleasant, Rev. John Alston, pastor. The pastor is now delivering a very helpful series of lectures on the doctrines, practice and history of the Lutheran Church. The president of the League is Mr. Irwing Heilig.

VIRGINIA

—The Strasburg Church has an active Luther League, which the pastor, the Rev. John W. Link, says is one of the chief factors in developing the life and effectiveness of his local church work. Some weeks ago this League, in order to get a better insight into the spirit and methods of League work, invited the Rev. Dr. W. L. Hunton, of Philadelphia, to deliver his lecture on "Luther's Coat of Arms," the lecture being an adaptation of the explanation by Luther of the meaning of the coat of arms to the individual life of the young Lutheran.

CANADA

—The seventh annual convention of the Canada Luther League will be held at Ottawa, the capital of the Dominion, in the recently consecrated St. Peter's Lutheran Church, the Rev. J. J. Clemens, pastor, on Monday, May 25, in morning, afternoon and evening sessions. The motto of the convention is "Service," and a helpful program is being prepared. A noted speaker from a distance is expected to address the League at its Rally meeting in the evening. The Canada Luther League was organized at Galt, Ont., on April 23, 1908, and the same year became a member of the Luther League of America at the convention in Chicago.

Welland, Ont.

—At an enthusiastic meeting at the home of Miss Pearl Minnes, the Luther League of St. Matthew's Lutheran Church, Welland, Canada, was organized by the adoption of a constitution and the election of the following officers: President, Elwood Kronmiller; vice-president, Richard Schultz; recording secretary, Miss Pearl Minnes; corresponding secretary, Miss Florence Ott; treasurer, Miss Alice Weaver. Application for admission into the Canada Luther League was made and the officers and Rev. M. J. Bieber were elected as delegates to attend the annual convention of the Dominion Luther League at Ottawa on Monday, May 25. The first active work of the League will be the organization of a congregational choir. Monthly business and social meetings wil be held on the second Monday of each month. The Luther League colors are expected to be worn by all the members at all the meetings. The Luther League literature will be used.

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Additional Anniversary Letters

—We want to commend the REVIEW upon its twenty-fifth anniversary for its splendid work among the young people of our Lutheran Church. It is filling the gap, and as a magazine it ranks among the best in circulation. Since being associated with the national work here on the Pacific Coast we have welcomed it to our home with keen appreciation of its weekly treatment of our topics. It has afforded us much inspiration in devotional meetings. Its contributors have always kept in mind the loyalty of our Church and its young people to the great Forward cause, the cementing of our American Lutheran forces in one compact. May its work continue in the same commendable and worthy channel.

W. S. T. DERR,
President of the Oregon-Washington Luther League.

—Twenty-five years have come and gone since the founding of the LUTHER LEAGUE REVIEW. They have been years of excellent service on the part of the REVIEW. It has become a truly welcome, indeed, indispensable, visitor in many Lutheran homes. The Lutheran Church, and especially the younger generation of the same, owes a great debt of gratitude to the very efficient editor of this excellent paper.

May this splendid periodical and its resourceful editor long continue their divinely blessed association is the sincere wish of one of the many readers of the REVIEW. L. FRANKLIN GRUBER.
Minneapolis, Minn.

—Please accept my heartiest congratulations upon twenty-five years' splendid service of the League REVIEW. For one, I appreciate your personal sacrifice and extra hours that has made the REVIEW possible and the splendid success it has been.
Omaha, Neb. OLIVER D. BALTZLY.

—Permit me to join the large host of readers of the League REVIEW in extending congratulations upon the rounding out of a quarter of a century of this admirable REVIEW. What the REVIEW has done for the young people of the Lutheran Church cannot be computed in figures.

Above all, let me congratulate you personally, for you have made the REVIEW what it is. You have rendered and are rendering to the Church a great service. FOSTER W. GIFT.
Baltimore.

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